1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

that name who lay ill in the settlement and to whom they were humorously comparing the discarded belongings. The myths and folktales show no evidence that the aged were ever glorified. On the contrary, they idealized the stamina and ingenuity of youth while reflecting pity and sympathy for the old and helpless.[30] Sixteen year old Carl Leonard said: "I don't want to be old man. I want to be young man as long as I live. Old man, they say, hard time. Nobody carry around your things. That's why old no good. Young man always do something. I don't mind to be old, but not too old. Too old no good. Someplace you want to go, you can't go."

Anxiety is the principal emotional component with which the individual adjusts to growing old. While the aging person is resigned to the inevitability of his increasing debility, he nevertheless reacts to it as a threat for which he realizes there are no social bulwarks. There is no compensation for old age in Kaska society which takes the place of initiative in hunting and trapping. When the individual feels his capacity to endure the effort of these activities being reduced, he realizes, especially if he is a man, that from now on his self-sufficiency and independence will be seriously limited. Since the man is the principal economic provider of the Kaska family, old age is far more anxiety provoking to the male than to the female. The solidarity of women, their warmer interpersonal ties, and a woman's training for a relatively dependent status all assist in providing her with greater emotional security in age than is afforded the man. The latter, trained for the role of independent provider and taught to rely on his powers of endurance, finds it difficult to relax. His insecurity is starker and less relieved.

The manifest adjustments to old age are found first in the reduction of a person's activities. A man will curtail his trapping activities, giving the more remote portions of his territory to sons-in-law or younger brothers. He may continue to hunt with a group or go out alone for a day, but extended hunting trips are abandoned and more of the old man's time comes to be spent idling around the camp or house. Increasing criticism of youth also appears to mark the male's transition to a new segment of the life cycle. A woman too restricts her activities with age, although she has long been used to receiving assistance in household activities from daughters. For a long time she may continue to sew, apportion food, and maintain a firm control of household activities. Between husband and wife signs appear of emotional ties becoming more tightly knit. Each spouse expresses concern with the other's health. The woman worries if her husband leaves the camp and remains away too long. In both sexes there is more illness. Older men indulge in reiterated descriptions of physical symptoms. Such illness further interferes with the performance of customary duties, while the symptoms are sometimes used as rationalizations for curtailed activity. With the onset of menopause, some women also complain of headache, abdominal pains, and general despondency.

As long as an old person avoids senility and retains an interest in his household, family, and friends, he is not treated differently from other adults. With senility, however, helplessness and dependence become more extreme; the individual is left more alone, is not consulted regarding decisions, and may even be neglected.

In Old Man's camp lived a partly senile old woman. Old Metša, who was being cared for

[30] See Teit, *Kaska Tales* (1917).